



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.

SAN FRANCISCO, FRIDAY, MARCH 13, 1857.

NUMBER 1.

Poetry.

Hold up thy Head.

Hold up thy head! Thou must not tread
The path of life with downcast vision;
But meet the gale, and never quail:
Face it with stern decision.

Hold up thy head! Thou wert not made
To tremble at imagined trouble:
Whate'er may thwart—a valiant heart
Will make thine armor double.

Hold up thy head, if thou wilt shed
An influence round thee bright and cheerful:
The man who leads to glorious deeds
Can ne'er himself be fearful.

Hold up thy head, if thou wilt spread
Thy standard on the heights of glory—
If thou wilt climb the mount of Time,
And scale its summits hoary.

Hold up thy head! Ay, never dread
The task thy God to thee hath given
Hold up thy head! And firmly tread
The rugged road to Heaven!

LETTERS

BY ORSON SPENCER, A. B.

IN REPLY TO THE

REV. WM. CROWELL, A. M.

LETTER XII.

MISCELLANEOUS REMARKS ON RESTITUTION.

LIVERPOOL, November 30, 1847.

Reverend and Dear Sir:—A question has sometimes been asked concerning infants—with what bodies will they come forth? Will they come forth? Will they be raised in the stature of manhood or adult size? We believe not; but as they fall, so will they rise again—the size of their stature when they rise, will be the same as when they fell asleep in death. Little children are the subjects and residents of the kingdom of heaven. Their angels do always behold the presence of our Father in heaven.

It is not the size of a person's stature that constitutes any certain mark of the measure of one's capacity, either to exercise power or enjoy felicity. Jesus possessed all power in a mere stature of human size. Still, nothing is fully perfect till it has attained the measure of the grand Designer, and accomplished the end of its creation. Hence it may, with some probability, be inferred, that children will mature and come to their full stature after the resurrection; this, however, is more a matter of opinion than of any direct revelation that has come to my knowledge.

It will, of course, from what has been said, be discovered that the righteous will enjoy a happy recognition of each other in ever endearing relation that is common to mankind in their present mortal state. Their familiarity will be that of perfect innocence and felicity. Children, in the millennium, or after the first resurrection, will need the same paternal care, tutorage, and guidance, which is required by them now. In the absence of their proper parents, they will, doubtless, receive adopted parents, or an equivalent guardianship of the angels of God. Such is the established order of progressive intelligence, through the medium of living teachers, that all the redeemed of heaven and earth, are under the special guardianship of the ministering authorities of God.

Oh! how happy and blessed are those parents and children—husbands and wives—who shall meet in the palaces of the just, and recognize each other after so long an absence! Un-speakably joyful that day and hour when friends, that have been long separated, shall again strike hands together, and celebrate their re-union in the courts above. To die is gain, because the righteous are exalted and introduced to higher orders of intelligence. New fields of discovery and enjoyment are constantly opening, to intensify their interest and swell their bosoms with the liveliest emotions. They may and do remember their righteous friends that are left behind, for a little season, with kind desires, and cannot advance in knowledge and glory very advantageously without them; still it is the knowledge which they possess of superlative glories ahead, that principally occu-

ples their minds. Truths and keys, explanatory of the boundless and skillful works of God, and facilitating their progress towards dominion, and power, and blessing, and salvation, are continually warming up their hearts and inciting them to onward deeds. The valiant and faithful have fought a good fight and kept the faith, are hailed with delight and thanksgivings on their reception to the heavenly courts, and most cordially welcomed to the embrace of the great and venerable progenitor of our race.

Thrice happy are those who keep their present estate, and secure an imperishable inheritance on this planetary portion of their interminable existence; and equally deplorable, on the other hand, the condition of those who, filled with the delusive spirit of anti-revelation, keep not their present estate, and prefer the darkness of no revelation, in their day; because they have changed the ordinances, and transgressed the laws, and broken the everlasting covenant.

Again, it may be asked; will not those who have died without the knowledge of the gospel, during many centuries past, perish for want of the gospel? And where is the justice of leaving persons to perish, for want of that which it is not in their power to obtain?

Were not many of our ancestors, that have died in past generations, good people, yet as the gospel was not revealed in their day, and they could not enter the kingdom by being born of the water and of the Spirit, have they perished? These, indeed, are interesting inquiries. To the first inquiry I respond—they have not perished, in the sense or manner in which those have perished who have rejected the offers of the gospel; not having known the gospel, they have never rejected it. They have not disobeyed laws and ordinances of which they had not heard, or which were never imposed upon them. They are neither rewarded nor punished according to gospel laws; but such as have lived without law will be judged without law. Where there is no law there is no transgression—where there is nothing given, there is nothing required; but it is required according to what a man hath. Whatever light they have had, by that light will they be judged; and whatever privileges and blessings the law, under which they have lived, can confer, such will be awarded to them. Still our fathers who have died without the gospel, are in a condition far inferior to those who have received and obeyed the gospel.

This condition of theirs is consequent upon the early transgression of their progenitors. The condition itself may not be blameworthy. Their conduct, in a pre-existent state, may have deserved for their bodies to be without the privilege of the gospel; or withholding gospel privileges from them in this world, may be followed with future blessings compensatory for their loss, when they shall prove themselves worthy of a better condition. The gospel martyr sustains a great loss, but the magnitude of his reward is designed to overbalance his loss.

Our devout and worthy fathers that have died without the gospel, cannot, indeed, enter the celestial kingdom of Jesus Christ without conformity to the identical laws and ordinances of his kingdom. But provision is made for them, whereby they can conform to the requirements of the gospel, not altogether in their own persons alone, but through proxy, or the obedience of others, provided they voluntarily accept of that obedience rendered by others for their benefit.

Startle not, my dear sir, at this idea that is so repugnant to the prejudice of protestants. The principle of substitution is at the foundation of the great work of redemption, and forms a chain of magnitude and obligation of the purest and noblest metal. Jesus died for others, because they could not have saved themselves without his obedience for them. The preachers of righteousness pass through many tribulations, and sacrifice houses, lands, and country, in order that others may become rich both temporally and spiritually; without

this order of suffering, the just for the unjust, no man could be saved.

Paul says, I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for his body's sake, which is the Church. Every man that has the priesthood of Christ may suffer in his measure and degree a propitiatory sacrifice, according to the degree of priesthood with which he is clothed. He may become a subordinate savior to his fellow-men, Christ being, however, the CAPTAIN of all men's salvation. Hence, the prophets plumpily call men SAVIORS who shall be raised to officiate in Mount Zion.

Paul also instructs Timothy how he can save men and himself. This distribution of saving gifts, instead of eclipsing Jesus of the glory of salvation, magnifies his glory, because He is the spring and source of all salvation. God the Father reigns over all, and Jesus under him, and men reign under Jesus as kings and priests. Kingdoms rise up within kingdoms, but Christ is the King of kings. Peter and Paul tell how the devout and honorable dead may be saved, who never heard the gospel on earth. They say, the living may be baptized for them, and then they can be judged according to men in the flesh. Says Paul, "else why are ye baptized for the dead?" Baptism for the dead was better understood in Paul's days than the doctrine of resurrection. Doctrines are sooner obliterated from the mind than ordinances. But after the destruction of the Temple, and the baptismal font, baptisms for the dead must of course cease, because there was no longer an acceptable place for this ordinance to be ministered. Peter explicitly declares, that the gospel was preached to the dead, by which also he (Christ) went and preached to the Spirits in prison. Now if the gospel was preached to the dead, then mercy, and deliverance, and salvation, were preached to the dead; but these could not be preached to them without the ordinances, because the ordinances of baptism, and the gift of the Holy Ghost, are a part of the gospel; for except a man is born of water and of the Spirit, he cannot enter the kingdom of God. But if a righteous man is baptized for his departed friends, the law requiring baptism is magnified, and God can justify the departed spirit that believes, and accepts the same.

To be Continued.

GOKE TO DINNER.—"Gone to dinner. Back in fifteen minutes." That notice stands on your office door.

You gormandizer! you ostrich! you great pig! Also, you lean, scrawney, wizened, anxious-looking old thing! You poor, irritable, touchy, snappish fellow!

My gobbling friend, eating is not a process whose operations and results are wholly confined within the stomach, as flesh is put to seeth or soak within an iron pot. It tells upon muscles and vitals, and brain and nerves—upon mind and soul. Fifteen minutes! Fifteen minutes is enough to eat one cracker in, and to drink a glass of water; and see the mass of victuals that you are pitchforking into your countenance, as if you thought a harpy was watching to snatch it from you.

How dare you bolt those chunks of meat all soaked with "gravy," and that greasy, sordid pie, and hot cakes, and hissing mud-colored coffee; and then, while your miserable, overworked old stomach is calling for all disposable nervous energy of your system to help it drudge in its tyrant's task, jumping headlong back into your dark, close counting-room, and demand that same nervous energy from the same source to engineer your brains and eyes in absorbing exertion of making money. Ignoramus, how dare you?

Well, poor fellow, it's of no use to scold at you after all. Pity is much more appropriate to your sad case. Who would be such a juiceless, dirt-complexioned, dried-up husk, for all your money, or all everybody's else? It is but a maimed soul and a deformed body that you have acquired under that regimen. And when your old, cracked, shaky constitution quite

breaks up, and you die prematurely—wretched man, who knows what miserable fate you will have incurred by your years of sit-still money-grubbing, and this intensified course of mad aggravations with unchewed meat-chunks and hot grease and drink all ablaze?—Life III.

Yearly Amount of Rain.

The following calculations, which we copy from the Philadelphia Daily Times, are strictly accurate, and will be found interesting to our readers:—

The recent drouth has naturally suggested the inquiry whether, with all our ingenious inventions and wonderful improvements, we should ever be able to supply, by artificial means, the want of rain. Some of the results of this inquiry, as furnished by a scientific friend, may not be without interest to our readers.

On an average, there falls annually, in rain and snow, in the space of ten miles square (taking, for example, Philadelphia as the centre,) an amount of water sufficient to fill a reservoir one mile square and 370 feet deep, or enough to fill a reservoir half a mile square and 1,480 feet (more than a quarter of a mile) in depth. This is rather more than 370,000,000 cubic yards, or 74,000,000,000 of gallons.

Again, there falls, in rain and snow, in the State of Pennsylvania, every year, as much water as would fill a reservoir 460 miles long, one mile wide, and 370 feet deep. This is equivalent to about 32 cubic miles of water—34,891,000,000,000 of gallons.

Again, supposing the same number of inches of rain, on an average, to fall in all parts of the United States as in Pennsylvania, the annual aggregate of rain in the entire territory of our country would amount to 2,100 cubic miles.

It is calculated that the Fairmont Water-works are capable of raising twelve millions of gallons in twenty-four hours. They do not, however, usually raise more than seven or eight millions per day. Assuming the daily quantity at eight millions, it would, at this rate, require 9,520 days, or more than twenty-five years for those works to raise as much water as, on an average, falls every year in the small space of ten miles square. More than eleven thousand years would be necessary in order to raise as much water as falls annually in the State of Pennsylvania, while more than seven hundred thousand years would be required in order to raise a quantity as great as falls every year in the territory of the United States.

A cubic mile of water is a short and simple phrase, easily written and quickly spoken, but the difficulty is for any human mind to form an adequate idea of it. Suppose one man to dip from one vessel to another a gallon at a time, he could not, under the most favorable circumstances, average more than a gallon in two seconds, or thirty gallons per minute. Now, if he should work at this rate, night and day, without the slightest intermission, it would require more than seventy thousand years to dip out the number of gallons contained in a cubic mile.

In order, however, to form any just idea of the inimitable grandeur on which Nature conducts her operations, we must bear in mind that the water which she designs for the refreshing of the earth, she raised not like our artificial waterworks, merely one, two, or three hundred feet, but high enough to supply water to every animal or vegetable existing on the face of the earth—from 13,000 to 14,000 feet, for some of the mining districts of South America, and not less than 16,000 feet for the highest inhabited regions of Tibet.

The foregoing calculations may be relied on as correct. We have assumed the annual fall of rain at 44½ inches, which is a trifle less than the yearly average, according to meteorological tables kept during the last fifteen years; 46,000 square miles have been taken as the area of Pennsylvania, and 8,000,000 square miles as the entire territory of the U. States.

Social Corruption.

TERRIBLE and revolting are the revolutions of English life. Almost every day has its murder, and men removed from the temptations of want or the incentives of ignorance swell the grim ranks of guilt, which those below them in station and far more severely tempted, so unhappily and so largely recruit. Not frenzied passion and hastily caught up weapons alone produce these crimes still more revolting, because revealing a more hideous depravity and a deeper abyss of guilt, are those cases of carefully prepared and scientifically executed assassinations which bring to mind the Borgias and the Brinvilliers of what we are accustomed to speak of as darker times, from which humanity has long since emerged.

If we add to the list of murders committed another long and fearfully increasing catalogue of murders half accomplished in the shape of brutal assaults made upon helpless women by those who have sworn to cherish and protect them—and if to these we add the numerous forgeries and mercantile frauds which have lately occupied our criminal tribunals, we see before us a picture so disgusting that we could imagine society were in its last days and about to dissolve amid volcanic convulsions and fiery storms.

The saddest part of the business is that there is no great gulf between the extremely bad cases to which we have adverted, and the sounder portion of the people. Unhappily, links of communication are visible on all hands, and we trace a connection between the convicted criminal and the unconvicted "respectable" that excites humiliation and impels to fear. Fraudulent money-lending that never oversteps the law of Lombard street or the law of the land, leads directly to offenses with which the Old Bailey must deal. The manufacturer who makes goods intended to cheat the public with, who marks them with false marks of quality or length, is a teacher and abettor of the humbler, but not meaner wretch whose pettier robberies leads him to gaol. The extent of well fed middle class roguery is prodigious—large concerns are entirely based on what is virtual thieving, and gangs of swindlers are known to keep extensive balances at their bankers, while their leaders flaunt gaily in stolen plumes.

The dishonesty of political life is another cause of crime; it confounds right and wrong, blunts conscience and makes successful iniquity an object of idolatry rather than of blame. No truth is more important in its social bearings, or more unfortunate in being overlooked than this—all crimes and social evils are intimately connected. The candidate who bribes an elector is a cause and encourager of fraud in shops or on 'change; the rich merchant who, to secure the possibility of a better dividend, keeps a rogue out of the Bankruptcy Court, or pretends to be satisfied with cooked accounts because they screen other rogues whom he does not wish to see found out, is a direct abettor and instigator to forgery, embezzlement and kindred sins.

Criminals like cholera or fungi only grow in an appropriate atmosphere, and it is the respectable delinquent who is mainly instrumental in furnishing the conditions in which the disreputable lives and thrives. This truth is not welcome: it is more pleasing to think the errors of people who live in good houses and give excellent dinners are of a venial character, totally distinct from the vulgar aberrations of the ill-dressed herd. But flattering unctious must give place to actual acutery. There must be no compromise with evil. There is in the country a yearning after a simpler, homester and nobler life, and this must be encouraged—positively by holding up what is good for veneration, and negatively by executing justice upon and showing no mercy to rogues.

At a stranger's debut in Boston, they ask, "What does he know?" In New York, "What is he worth?" In Philadelphia, "Who is he?" In Washington, "What is he?" and in Lowell, "Is he married!"

SINGULAR DUEL IN ENGLAND.—In 1803 a duel took place in Hyde Park, between a Lieutenant W., of the Navy, and a Captain T., of the Army. Capt. T. had carried off the Lieutenant's sister. Lieut. W. seemed impressed with a deep sense of melancholy: he insisted that the distance should be only six paces. At this distance they fired, and the shot of Capt. T. struck the guard of Lieut. W.'s pistol, and tore off two fingers of his right hand. The Lieutenant deliberately wrapt his handkerchief round the wound, and looking solemnly to heaven, exclaimed, "I have a left hand, which never failed me." They again took their ground. Lieut. W. looked steadfastly at Capt. T., and casting his eyes up to heaven was heard to utter "forgive me." They fired, and both fell. Capt. T. received the ball in his head, and died instantly; the Lieutenant was shot thro' the breast. He inquired if Capt. T.'s wound was mortal. Being answered in the affirmative, he thanked Heaven that he had lived so long. He then took his mourning ring off his finger, and said to his second, "Give this to my sister, and tell her it is the happiest moment I ever knew." He had scarcely uttered the last word, when a quantity of blood gushed from his wound, and he instantly expired.

CREATION OF THE HUMAN RACE.—Dr. Hitchcock, the eminent geologist, said, in a discourse delivered by him in Albany, that geological science places man among the most recent of created things. We find the surface of the earth, (says Dr. Hitchcock,) composed to the depth of some eight or ten miles, of rocks. These rocks are full of the remains of animals and plants. Thirty thousand species of them, which differ from any living species, have been disinterred, yet no human remains are found among them, until the loose soil—alluvium—is reached, which soil is universally acknowledged to be of recent origin. The remains of other animals are found several thousand feet below the surface, while the fossil remains of man have never been found so low as one hundred feet below the surface. But if man had been in existence when these other animals lived, his remains would have been found there; for his bones are of the same structure as theirs, and consequently no less likely to resist destruction.

THE TELEGRAPH.—Submarine Telegraphs multiply fast. There is a wire from Dover to Calais under the British Channel. There is a wire from Ostend to Dover, under the German Ocean. Dublin and Liverpool are connected by a wire under the Irish Sea. Vienna and Sebastopol are linked by a wire under an arm of the Black Sea. The Ionian Isles are next year to be wired fast to Greece. Algeria is to be fastened to France, Malta to England, and Egypt to Constantinople. The London Telegraph operator, in 1858, will hold in his hand wires running to the four quarters of the globe, as easily as a coachman gathers up the reins of a four-in-hand.

As the Inter-oceanic Telegraphs are about "belting" the globe, an interesting question will arise—one that will, we fancy, puzzle the Directors to solve, if the present system of closing the telegraph offices on Sunday is attempted to be continued.

CAPITAL ESCAPE.—In New York city, if a man remains out late 'o nights, and return home after "fighting the tiger," (i. e. gaming,) minus a few hundred dollars, he forthwith pretends to have been "garroted." That's the latest style of deception. Only fancy the sympathy of his friends—the double-proof tenderness of his wife—the affectionate condolence of his creditors, and—the difficulty he must experience in keeping his countenance amid so much of the luxury of domestic existence!

THE EXCESS OF OUR YOUTH are drafts upon our old age, payable with interest twenty years after date. Just bear this in mind, all you fast young men.

THE
WESTERN STANDARD,
IS PUBLISHED EVERY FRIDAY.

GEORGE Q. CANNON,
Editor & Publisher.

Office—No. 118 1/2 Montgomery Street.

Terms of Subscription:

For One Year, invariably in advance \$5 00
For Six Months Do Do 2 50

ADVERTISEMENTS INSERTED AT LOW RATES.

FRIDAY, MARCH 13.

Vice and Crime—Their Remedy.

DURING the past year we have had frequent occasion to advert in strong and pointed language to the vice and crime which so plentifully abound in this city. We have not done so for the purpose of recriminating, but that the attention of the press and people might be directed to the wretched state of affairs which exist in their midst. Bitter, unprovoked and uncalled for assaults are repeatedly made upon the morals of Utah. But we wish the inhabitants of this city to contemplate their own situation for awhile, and leave the affairs of Utah to be attended to by her own people. Every man who will open his eyes to what is daily and nightly transpiring before him as he walks the streets of San Francisco must be aware that the most debasing and damning corruption exists in rank abundance here. Those who are so loud in their expressions of abhorrence at the state of society which exists in the neighboring territory of Utah, have an extensive field spread out before them in their own midst for the exercise of all their philanthropy and for the employment of every spare moment of their time. In speaking of the vice which exists in San Francisco, one of the leading dailies in an article lately says:

"The condition of this city's morals is truly startling. Go where you will, you cannot turn a corner, you cannot walk the length of a block, without meeting vice, brazen-faced, clad in silks and velvets, covered with jewelry, in the broad daylight, flaunting through our streets, brushing against our wives, sisters and daughters, and leading our young men into temptation, to which they are but too prone to yield. Cards of invitation are issued from a magnificent brothel on 'Waverly Place,' and that gilded antechamber of darkness is thronged by hundreds, who drink the wine and eat the delicacies bought with the wages of sin and degradation. The notorious 'Matron' of the same brothel daily drives through our streets in her superb equipage, proclaiming to us and to our children that the rewards of sin in San Francisco are fine houses, fine furniture, fine dresses, fine horses, fine carriages; indolence, affluence and luxury, on one hand; and honesty, Christianity, hard work and poverty on the other! That is the daily sermon that the street preaches to our young men and women, our boys and girls. Nor is this the worst phase of this form of vice. Our citizens cannot return in the evening from their places of business, nor with their families from the church, the lecture room, or other place of amusement, to their residences on the upper streets of the city, without having thrust before their eyes indecent gestures, and having their ears assailed by the more indecent, filthy language of the brothel. No thoroughfare from the upper part of the city is free from it. On Pacific street, one's life is hardly safe. Jackson street is the headquarters of the most degraded Chinese; Clay street, from Stockton to Breckenridge Place, is but little better; Sacramento street is all but impassable in some places. Can one not stand in the door of the Baptist Church, on Washington street, and almost lose a biscuit in the brothels on the other side of the street? This same Washington street, our most frequented, our least respectable thoroughfare, would be a disgrace to any city.

"Familiarity with anything which is at first pleasing, sometimes begets dislike; so, familiarity with anything which is at first loathsome and horror-inspiring, begets a morbid curiosity to see more of it, and sometimes a kind of pleasure in its presence. If this be so, and we think the experience of human nature has proven it, what then are we to expect of our young men and women? If daily and nightly they are to pass through such scenes of depravity as are exhibited on our most public thoroughfares, if they are to meet vice every where, in all our public places, richly fed, richly clad, gliding through our streets in its elegant carriages, what can we expect, but they will lose that respect and reverence for the pure and virtuous, without which, as a community, we are lost.

"Exterminate this blighting vice we cannot. But we can drive it from its disgusting exhibitions on our public thoroughfares, from the sight and the hearing of our wives, sons and daughters. We owe it to our city to wipe out this disgrace upon her name; we owe it to the future of our young men, who are our strength and hope, and of our young women, who are our pride and glory; and, finally, and above all, we owe it to our character and duty as a civilized and Christian community."

Who can read these statements and not arise from the perusal convinced, that as sure as the Lord reigns such iniquity and corruption can not long exist without His indignation and judgments being poured out upon the people who will permit them? Were the one-thousandth part of such evils to exist in Utah, the people would arise in their might and sweep it from the face of the land. They would not be content with driving its disgusting exhibition from their public thoroughfares, nor would they sit down quietly and allow such things to go unchecked, with the remark, "exterminate this blighting vice we cannot." Such an admission should never pass the lips of honest, virtuous, Christian men. The penalty imposed by the Lord for such crimes is DEATH, and He has a people, who, rather than sit down and say that "we can not exterminate it" would rise in their majesty and exterminate both the vice and its perpetrators from the earth. And they are the "Mormons" of Utah.

Who is there that believes in the justice of the Almighty that can imagine He is going to suffer the present state of things which exist throughout all the cities of Christendom, as well as San Francisco, to exist forever? Why

should the world be surprised that a message is again committed unto men to go forth and proclaim to all the inhabitants of the earth, as Noah did to the antediluvian world, that unless they speedily repent judgments and calamities will be visited upon them until they are destroyed? God is holy, He is pure and He is just. He can not look upon sin with any degree of allowance; but has repeatedly said that His vengeance would be terribly poured out upon the wicked. Can men consistently expect that He, holding supreme power and possessing all these attributes, will never destroy the rank and glaring iniquity that abounds and those who practice it. To indulge in such expectations is folly of the most dangerous kind, and will be attended with the most dreadful results. Vice and crime will be wiped from the face of the earth, and if the people of San Francisco have become so abandoned and corrupt that they can not extirpate it from their midst, they will be wiped out and destroyed with it. If the people would but arouse themselves to a consciousness of what is passing around them, they might perceive in the gathering together of the Latter-Day Saints from the different communities and countries where they have been residing, as wise a design as the entrance of Noah and his family, with the animals which they had selected, into the ark, or the flight of Lot and his daughters out of Sodom. Noah built the ark and entered therein, and Lot fled from the cities of the plains, that they might not be mingled with the wicked when the threatened destruction came upon them. For this purpose also do the Latter-Day Saints forsake the lands of their nativity and congregate together. The people with whom they were living when the truth found them, were not willing, and therefore thought themselves unable, to extirpate the blighting crimes of whoredom and adultery. Hence, they could not dwell with them and escape the inevitable consequences which must, sooner or later, follow such evils.

In the instance of Noah it was the will of the Lord that a righteous family should be preserved who would be the progenitors of a posterity that would do His will and execute His laws. In the instance of the "Mormons" a people are selected for these same purposes; and they will fulfill them. The prophet in speaking of the last days says, that "the law shall go forth from Zion;" one item of that law is, that DEATH SHALL BE THE PENALTY OF ADULTERY and its kindred crimes. Abominations and whoredoms can not exist among the people where it is enforced. Were this law to be respected in San Francisco either the present deplorable state of society would be remedied, or the people exterminated.—Journalists and men of San Francisco, when you speak of "Mormon corruption," remember that this is the law the Mormons are willing to abide. Among them virtue must be respected, or the man who violates it must DIE. Instead of meddling with the affairs and railing at the society in Utah, attend to the welfare of the community of whose interests you profess to be guardians. Instead of writing vapid articles about the necessity of reform and your inability to remove vice, advocate the passage of such a law and its enforcement. And when you have done this you will never have occasion to publish the shameful avowal that there is a blighting vice which you can not extirpate.

Mormons' Rights—Republicanism.

How easily the difficult question relative to the admission of Utah into the Union might have been solved had the people of that Territory only inserted some anti-republican feature into their Constitution. Had this been done, a vast amount of calculation and scheming would have been saved those who are averse to her admission. But her Constitution is eminently republican, and she can not be rejected on that ground. The first amendment to the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion." Whether, then, the inhabitants of a territory possessing the requisite qualifications, and petitioning for admission into the Confederacy, be Christians or infidels, believers in Mahomed or Vishnu, is a matter with which Congress can have nothing to do. The question at issue is, do they present themselves with a Republican Constitution? It is not, what is their belief? It is not, are they Christians? but it is, are they Republicans? Are they loyal, willing to adhere to the Constitution and the laws of our country? If they are, admit them, and leave their religion, and every practice flowing from that religion which does not interfere with the laws and Constitution of the United States and conflict with the rights of their fellow-men, to them and their God. Freedom of conscience, the liberty to worship God as they please, is the inalienable right of all men. Despotism and tyranny may deprive them from exercising it; but it is still their right, and a right, too, which all are justified in contending for so long as life endures. It was to guarantee to all men this precious right, that in the designs and wisdom of an All-Wise Providence, this Government was established. It is the great principle underlying the whole fabric of pure Republican Government, and the sacrilegious wretch who would put forth his hand to destroy it, and would use his influence to deprive

his fellow-men of its enjoyment, merits the execrations of every lover of liberty.

A leading article in the *Chronicle*, about a week ago, catechetically advances the idea, that if there be no other tangible ground upon which the claims of Utah for admission into the Union can be rejected sufficient can be found in the fact that its system of priesthood virtually abolishes all civil power, and constitutes the whole government an all-ruling hierarchy. If Congress, this writer asks, admit a State whose entire government is religious, in which all other departments are mere agents to the priesthood, will it not violate the provision made in the first amendment of the Constitution that "Congress shall make no law respecting the establishment of religion"? This writer is mistaken when he asserts that Utah's system of priesthood virtually abolishes all civil power; on the contrary, it increases its efficiency. Neither religion nor the respect due to the priesthood is in the least incompatible with republicanism and the observance of civil law administered by its officers. It is true, that in Utah holders of civil office generally hold the Priesthood; but being republicans, we can not imagine why this should detract from their worth, capability or the effective discharge of their civil duties. The idea is absurd and directly contrary to the spirit of the Constitution, that because the people of Utah are religious, or many of them ministers of religion, Congress in admitting them, is making a law respecting the establishment of religion.—In admitting Utah, Congress does not recognize her system of belief, but her republicanism—Congress does not violate the provision respecting the establishment of religion, but honors and enforces that portion of it which says, that the free exercise thereof shall not be prohibited.

There is another objection which the *Chronicle* advances, and which it thinks would be a violation of the whole recognized civil, moral and religious sentiment of the people, and beyond the right of Congress to force upon the millions of our thirty odd States. That is, if Brigham Young should claim for instance in the State of Massachusetts, any thing in right of one of his wives, the courts of the old commonwealth would be forced to admit his claim. Though he might be his sixty-eighth wife and they had proof of the fact, yet they would be compelled to accede to the claim, as the first section of the fourth article of the Constitution of the United States declares that "full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State." But why should this be an objection? True, every State would be under the necessity of recognizing the validity of the Mormon system of marriage; but this would not be an endorsement of the Mormons' religion, but of their republican right to regulate their own domestic institutions. By the people of Utah marriage is viewed as a religious ordinance of vital importance. Polygamy is practiced by them not for the gratification of lust, (had this been their motive they might have accomplished it by the more popular mode of prostitutes and brothels,) but as a law of God; they firmly and conscientiously believing that it was revealed by Him to Abraham and other worthies for their obedience, and that they have received a similar command. Its practice neither conflicts with nor contravenes the laws or Constitution of the United States; and it being a portion of the Mormons' religion, neither the Commonwealth of Massachusetts nor any other State of the Confederacy has any right whatever to meddle with it. The people of Utah never will submit to have their religion, their system of morality or their domestic institutions dictated to them by an oligarchy, though it may be composed of millions; they will either be admitted into the Union on a republican footing, with equal rights with the inhabitants of the other States, or they will not enter at all. Their liberty and religious rights are as near to them as they possibly can be to any other people, and they will go to as great lengths and sacrifice as much to preserve them.

BRITISH FACTORIES AT HONGKONG BURNED BY THE CHINESE.—The bark *J. R. Mora*, arrived to day, forty-nine days from Manila. She was for some time previously in the China Seas. No China papers have yet reached us from her; but we learn that she brings intelligence of the destruction by fire of the British Factories at Hongkong by the Chinese inhabitants. The latest dates from Hongkong heretofore received here reach to 3d December.—*Bulletin of yesterday evening.*

CITY TRADE LIST.—In place of the Price Current which we had in our last volume we intend hereafter to publish a list of the commercial transactions of each day. We are of the opinion that this will be more satisfactory and reliable than the plan we have hitherto followed.

The Latter-Day Saints

Meet every Sunday in this City, at the PHARMACIAN HALL, Stockton street, near Jackson, at 11 A. M. and 7 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

Be ye perfect.

Legislative.

In the Senate, on the 5th, Henry Bates, ex-State Treasurer, was impeached before that body by the Assembly, for malfeasance in office. The proceedings commenced at noon. The Lieut. Governor sat as presiding Judge and the oath was administered to him and the Senators, half a dozen at a time, by the Secretary. There was a committee of six appointed by the House to manage the impeachment on behalf of the Assembly and the people. With them the Attorney General was associated. Mr. Bates appeared with his counsel, Messrs Winans, Botts and Baker.

In the Senate, on the 11th, after considerable arguments pro and con that body decided their jurisdiction in his case perfect. It is quite probable that this trial will be a very protracted one.

[BY MAGNETIC TELEGRAPH.]

SACRAMENTO, March 12, 2 P. M.—Bates refused to plead, alleging again the want of jurisdiction in the Court. Several orders were offered, finding him guilty, and sentencing him at once. Any one of them would have passed, if faults had not been found with their form. The Court went into secret session to determine upon the proper form of judgment. The witnesses will be sent home to day.—*Bulletin*

In the Senate, on the 6th, an Act was passed concerning the boundary lines of San Bernardino county.

In the Assembly, on the 6th, an Act was introduced authorizing the erection of a Jail in the county of San Bernardino.

In the Assembly, on the 9th, an Act to grant certain parties the right to lay a railroad track along certain streets in the City of San Francisco was taken up. Rules were suspended, bill considered, engrossed and passed.

In the Senate, on the 9th, it being the day fixed for the trial of G. W. Whitman, ex-State Controller, the Clerk administered the oath to the Lt. Governor and the Senators as he did in the Bates' case. The defendant's answer was read. As the Senate was occupied by the Bates' case, a motion was made to adjourn the trial for two weeks. Carried.

A Mis-Statement Corrected.

We have received a communication lately from the Rev. Mr. Dryden, Pastor of the Methodist Church at Folsom, in which he states that our correspondent has given an incorrect report of what took place at a meeting held by Elders Stuart and Shearman at Folsom, which was published in the 46th number of the *STANDARD*. "Justice to myself and truth," Mr. Dryden says, "requires that I should direct your attention and that of your readers to certain items in that paper. I did obtain and propound certain questions to the Elders who held services here on the occasion referred to. Two of them your correspondent quotes correctly, one all wrong, and others he mentions not at all." The item which Mr. Dryden in his communication thinks to be the most important, and which is the one reported "all wrong," is relative to his suggestion that if the Mormon elders were dipped in a barrel of tar, their doctrines would be likely to stick to them. He says in regard to this: "Now, be it known unto you and all your readers that no such language ever passed my lips." "The facts of the tar question are these. After the congregation was dismissed I was introduced to the Elders, and spent some time in conversation, especially with Mr. Stuart. He preached from the text, 'Though we or an angel from heaven should preach any other gospel unto you than that which we have preached unto you, let him be accursed.' (Gal. 1: 8.) I asked him if, as a Mormon preacher, he claimed to preach the same gospel that Paul preached. He said he did. I asked him if he preached the doctrine of polygamy. He said he did. I then offered him \$20.00 per text for any passage from either Christ or Paul in favor of polygamy. He failed to produce them. I then asked him if he was not preaching another gospel, and if he had not better consider where the curse would fall. He or some one challenged me to a public discussion on that subject. I replied that in handling a tar barrel it mattered not whether a man was in it or rolled it, it would likely stick to him."

We have given Mr. Dryden's own language on the point which he considers the most important, and the only statement of our correspondent which he disputes. We are satisfied that our correspondent in giving an incorrect statement of the expressions dropped by Mr. Dryden on the occasion, did not do it designedly, and we take pleasure in correcting it and letting the world know that he would "almost want to die before so far losing his self-respect as to suggest such a thing."

Relative to Mr. Dryden's conversation, with Elders Stuart and Shearman on the gospel, we have heard but his account of it. We think, however, that they might give a different version to that given by him. He says "he offered Elder Stuart \$20 per text for any passage from either Christ or Paul in favor of polygamy." We will tell Mr. Dryden how he can save \$19, 80—which if cash is not more plentiful with Methodist ministers than it is with the generosity of people, will be quite an item these hard times—and still obtain the desired passages. For twenty cents we will furnish him with a pamphlet of twenty-four pages, containing not only evidences from both Christ's

and Paul's sayings in favor of and supporting polygamy, but from many of the inspired writers whose writings compose the Scriptures.—If scriptural evidence will have any weight with him, we will prove to him beyond the possibility of successful contradiction that polygamy is a doctrine recognized and embodied in the gospel, and that instead of the Mormon Elders preaching another gospel from that preached by Paul because they believe and preach it, they are preaching the same gospel in every respect.

Correspondence.

DRY TOWN, March 2d, 1857.

BR. CANNON—Dear Sirs—Feeling as we do, that we all have a common interest in the progress of the work and the spread of the truth in California, it is a cause of congratulation and thankfulness to us, as well as to you, that you have, through the blessings of the Lord, been enabled to successfully carry on, and to complete the first volume of your useful and interesting paper. We are aware, to some extent, of the trials and difficulties you have had to encounter in the performance of your arduous duties, and of the indefatigable labors, perseverance and self denial of yourself and the brethren associated with you in the office; and tho' by many, even among brethren, those labors and self denials should be unappreciated, they will surely not go unrewarded. As to ourselves, we assure you of our hearty co-operation in the future, and tho' we may be unable to accomplish all we desire, we will do all we can.

To the Saints throughout the State, I would say, do not become weary in well doing, but still continue to put your shoulder to the wheel and roll on the "Mormon Car." It is true you assisted during the year that is past, and many of you deserve great credit for your efforts, and the blessings of God will undoubtedly rest upon you, but do not relax those efforts. If you took the *STANDARD* during the past year, renew your subscription for this; if you could spare five dollars last year towards assisting the work, try if you can not spare a little more this. See if there is not some little superfluity or luxury which you could dispense with, or deny yourselves of for the sake of the work. Let every Latter-Day Saint throughout California who has not yet taken the *STANDARD* commence at once to take it, and let every one who does take it, induce at least one of his neighbors to subscribe for it also. There is not one who will be any poorer at the end of the year by paying five dollars for it, on the contrary you will be better off. It will be a light in your dwelling, it will gladden your eyes, cheer your hearts, be food to your souls, give you renewed energy and life, besides the satisfaction, if you wish to be a Latter-Day Saint, of knowing that you are at any rate doing something for the work.

Many of those who have hitherto assisted liberally with their means will probably leave this portion of the State this spring, it will therefore behoove those who remain to redouble their efforts to sustain the hands of their brethren who are placed to preside over them, and I trust that every Saint will feel that there is an individual responsibility resting upon him, and that to a certain extent, the publication of the paper, and the success of the work in California depends on his support, by his means as well as his prayers and faith. It is true it is God's work and depends on Him for success, but God always uses means, and if we will not do His work, He will find those who will, and we shall lose the blessing. Do not be afraid that by giving to this cause you are assisting individual enterprise or speculation; such is not the case. It is a work in which the whole Church is interested, and if there were any proceeds they would go into the Church fund.

There is no danger at present, however, of any profits arising from the publication of a Mormon newspaper in California. Do not think either, that when you have subscribed for the paper you have done all that is required of you and that no more assistance is necessary. There are a thousand expenses connected with publishing a paper, which none can know except by experience, and I speak far less than the truth, when I say that the *STANDARD* subscription list does not near defray the expenses of publication. Give, then, brethren and friends, according to your ability as God has blessed you, and if you have not the cash give what you have. In the spring, when your cows come in, you might send a keg of butter; when you harvest your grain you might put aside three or four hundred weight of flour; meat, cheese, eggs, etc., are all very acceptable, taste just as well to a Mormon as to any body else, if not a little better, and are just as necessary to the publication of a newspaper, as paper, ink and types, and would be a very powerful auxiliary to the Editor in writing his leaders. I would also just remind the brethren "scattered abroad," that a Mormon printer is not only similar in form to other men, but is troubled with the same wants as they are, and as it is extremely unfashionable now, to adopt the mode of dress used by our father Adam in his primitive days of unsophisticated innocence, they are sometimes compelled to bestow a thought upon such vulgar habiliments as shirts, pants etc. A word to the wise, however, is sufficient. In conclusion on this subject, I would remind the Saints, Jesus says, whosoever receives his servants receives him, and that whosoever is done to or for them he takes as done to himself, and that no such act shall go

unrewarded. You profess to believe that the Priesthood in this Church are the servants of God, sent in the name and by the authority of Jesus, we wish you to show how much faith you have in this promise of Christ, in short, how much you believe your religion.

There is nothing of special interest to report. The great mass of the people seem to have lost all life and energy. They move about like living corpses, if I may use the expression. Society is dull and stagnate, except when occasionally aroused by some shooting or stabling affray which breaks in upon the monotony of the scene and relieves the tedium of the hour. John Hyde has been round stirring the people up, and causing a little excitement. Poor John—he is doing a work which was much needed. Undoubtedly he is a chosen instrument as he professes to think—yet for his own sake I could have wished he had left the dirty job to somebody else. Poor fellow, he will wake up by and by in an agony of spirit to a consciousness of his situation, like a mariner, who, while under the influence of some potent drug is pushed off to sea in an open boat, and wakes up to find himself in the midst of the ocean, out of sight of land, and without compass or provisions.

We were much amused the other day at a little incident which occurred at Negro Hill, showing the power of prejudice and the sympathy which exists in the breasts of men for apostates and those who oppose the truth. We wished to get the church at that place to speak in, and went to see the man who had charge of it, and told him our mission. He was a Methodist, and told us we could not have it; by talking to him for some time, however, we got him to give a reluctant consent, we therefore appointed a meeting for the next Friday evening. On Friday, according to our appointment we came, went to see him, and asked him if we could have the key of the church. Oh!—Ah—Yes, certainly—excuse me—to be sure—I didn't understand the other day—and bowing obsequiously, his face covered with smiles, he extended his hand and assured us that we were entirely welcome to the church and that we should have a large audience. For a moment I could not think what had wrought so wonderful a change, but as we turned our backs, the suspicion flashed across my mind that he took one of us for John Hyde, which, by the remarks we heard him making, we discovered was the case. We enjoyed the joke and determined faithfully to expose Mormonism. He came to hear us, and confessed it was the first time he had heard a Mormon preach, expressed himself pleased and declared his intention of coming to hear us again, which he did the next Sunday evening. How many there are, who like this man, condemn a system or a people before they know any thing about it or them.

Wishing you and those connected with you, peace, health, and every blessing which accompanies the Spirit of God, I remain as ever, your friend and brother,

WM. H. SHEARMAN.

CLIPPER SHIP GREAT REPUBLIC.—The celebrated clipper ship *Great Republic*, Captain Limeburner, arrived at this port on Monday evening, in ninety-one days from New York.—Her tonnage is 3,337 tons; but she will carry 5,100 tons, and now brings 4,600 tons of assorted cargo. Her best day's sailing was 413 miles. From New York to the equator, in the Atlantic, she made the run in fifteen days and eighteen hours, beating the best time ever made before by thirty hours. This is the fourth best passage ever made between the two ports, the *Flying Cloud* having made two shorter passages, each eighty-nine days, and the *Sword Fish* one in ninety days.

She was built in Boston, by Daniel McKay, and afterwards partially burned at New York, when she was reduced in depth by taking off one deck. Having afterwards gone to Liverpool, the ship was engaged by the British Government to carry troops to and from the Crimea. She is the largest vessel in the world; is 325 feet long, draws twenty-four feet of water, and is rigged with four masts.

IMPEACHMENT OF THE GOVERNOR.—It is said that the inexorable Senate will not have satisfied its voracity by the trial of Bates and Whitman, but, while sitting as a great High Court, will demand other victims. In order to supply the necessary material for dissection, members of the Assembly propose to impeach the Governor. The charge to be brought against him is not that he stole money from the treasury, but that he neglected, in his capacity of examiner, to count what was there.—We don't see why he may not be impeached for this; indeed, we think he ought to be impeached, if Bates is, when he held no office, and the Controller for being obstinate; and when this is done, the people should assemble, with good stout sticks in their hands, march to the capitol, and drive that Legislature into the street and beyond the limits of the city.—*Sacramento Age.*

MINT OPERATIONS.—During the month of February, 1857, there was deposited in the Branch Mint at San Francisco, 103,637,00 ounces of gold and 5,907, 30 ounces of silver. Coined during the month, \$1,900,000 gold, and \$5,000 silver. Dollar equivalent all at all \$2,400,000.

Correspondence.

For the Western Standard.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WARE.

[Continued.]

1. From the texts of Scripture quoted in the last two numbers, we have shown, that America is Joseph's land: that a portion of his posterity emigrated to that land, while the greater portion remained with the Gentiles: that his descendants were to be the Lord's swift messengers to Israel and to the nations in the latter days, and at which time his "speech" (or history and sacred records), should "whisper out of" (or be exhumed from) the earth. We now continue our examination of Isaiah's 29th chapter, in which we propose to show, that the predictions contained therein, and the history of the translation, and effects of the Book of Mormon are identical: that what we know of the book, is but a reflection of what we read in the prophecy.

2. Its whispering out of the ground, is aptly illustrated by the charge of the angel to Joseph Smith: "When thou shalt from his rocky cell secure, Examine this book so holy and so pure, Of evil and designing men beware, And keep the record with the greatest care. Rememberest thou the tables of the law, Which none but Israel's reverend pontiff saw; Which with the manna and with Aaron's rod, Were placed together in the ark of God, Where they in safety might be hid, Concealed forever from the vulgar eye, And curst if it was who dar'd presumptuous look Unauthorised upon the sacred book; And how the thousands at Beth-shemesh fell, Who recklessly took and dying sought to sell? So now the eye profane must not behold The sacred pages of this book of gold."

The apparent mystery which attended the forthcoming of the Book of Mormon, has been the first point of attack from its opposers, who are either too ignorant to understand, or too dishonest to admit, that the counsels of the Almighty are generally mysterious to the minds inflated with worldly wisdom and sectarian notions; and moreover, that God's mysteries are mysteries, because men will not understand. None are so dumb as those who refuse to understand. The exhumation of the Book of Mormon was an event not dissimilar to the resurrection of Christ. God required the world to believe that fact, though,

Not to the Gentile, or the scoffing Jew Shewed He himself, but to a chosen few, Who all had left of worldly goods, or fame, Of kindred, friends, of reputable name, Rejected honors, favors and applause, For Jesus' sacred tho't despised cause.

It was wisdom in God, that none but chosen ones should see, hear and handle the risen Savior, and the world was commanded to believe on the testimony of those witnesses.

To them your word shall be the word of God; As if the Father from his high abode, Op'd wide the heavens, and thundered unto man The truth of Christ—the Gospel's saving plan.

If then, the tables of the law and the person of the risen Jesus were so sacred and holy for impure eyes to behold; what scriptural reason has the Christian skeptic to advance in favor of exposing the sacred tablets of Mormon to the gaze of the scoffers of the last days? None: absolutely none. And no objection has yet been started against the truth of their exhumation, which will not apply with equal force against the resurrection of Christ, and the existence of the Mosaic tablets of the law: for Christ did not shew himself openly to the people, neither did we the evidence that any living mortal ever saw the tablets of stone, except Moses, and the high-priest, and the latter but once a year. There can be but little difference between the *called* Moses when he brought the tablets from the mount and placed them in the tabernacle, (See Ex. 24: 29-34) and the veiled Joseph Smith while translating the Book of Mormon.

3. And the vision of all is become unto you as the words of a book that is sealed: which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot for it is sealed." Verse 11. We stated in a former number that a fac-simile of the Book of Mormon hieroglyphs was taken from Dr. Mitchell of Albany, N. Y., who could not decipher them; but gave the bearer a respectful letter of introduction to Dr. Anthon of New York, commanding those glyphs to his attention. In after years, when the notoriety of the Golden Book became general, Dr. Anthon published a letter in the *Church Record*, offering to make light of the whole affair; yet in that letter, his description of the characters shown him by Mr. Harris, so exactly corresponds with the characters subsequently discovered by Stephens and others, that the force of that letter is for the Book of Mormon and not against it. Again: Dr. Anthon ranks high in the United States as a mathematician; but as a linguist and an antiquarian, in our opinion, he is far behind the erudite late Dr. Mitchell. It is with the latter that we have to do. As Isaiah predicted, the words of the book were taken to him, and he honestly and respectfully confessed that he could not read them.

4. But the book is given to one that is not learned: in consequence of which God said, (verse 12) "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men;" which thing is patent in this creed-enlarging, inspiration-denying generation, in which ministers "preach for hire and divine for money," and the "people love to have it so;" "Therefore," (said God, verse 14), "Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Now what can be more marvelous, than the translation of a book written in characters not understood by the most learned of the present time; and that translation made by an ignorant boy, whose piety, integrity and honesty were his only qualifications, and whose aids were inspiration and Urim and Thummim? Ask this generation to name the most remarkable man of the nineteenth century, and they will answer, Joseph Smith: and the results of his ministry, commencing with the translation of the book, and, from that unit, increasing to the present sum of Mormonism, stands confessed the marvel and wonder of modern times. Then, if prophecy is true, and moves any thing; and if the truth of a prophecy is only proved by its fulfillment; and if that thing, or that event which fulfills a prophecy, is *prima facie* and the final evidence that it is the thing or event prophesied of; then the divine authenticity of the Book of Mormon is clearly proved to this generation, by the evidence already in their possession.

5. "And in that day" (verse 18) "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." We showed in a previous paper, how that the power of God in healing diseases, had attended the preaching of the advocates of the Book of Mormon, and introduced two cases of restoring sight to the blind. We will now notice a case of deafness. On the 10th of July, 1848, a terrible thunder-storm passed over the island of Bermuda. The British war-ship *Terror* was at the time, anchored in the harbor, and was struck by lightning which killed five men, and nearly killed the sixth. His name was Reuben Brinkworth. He remained for fifteen days unconscious of his situation. When he recovered he found his hearing entirely gone, and his tongue paralyzed. He was both deaf and dumb. He left the service, and returned to England, and there became acquainted with the Book of Mormon. The remainder of his singular history is thus related by himself. "I then went to Newport, Monmouthshire, and occupied my time in teaching the deaf and dumb alphabet for about three years, at the end of which I became acquainted with the Latter-Day Saints. At that time I was lodging at a public house, kept by James Durbin, sign of the 'Golden Lion,' Pentonville. One of the customers of this house became acquainted with me and prevailed upon me to go to live with him and his brother, who was a member of the Latter-Day Saints' Church. There I first became acquainted with the doctrines taught by this people, by reading and by means of the finger alphabet. I continued to investigate them for about three months, when I felt convinced of the truth of those doctrines which have since become so beneficial to my temporal and eternal welfare. On the 22d September I had been, by means of the deaf and dumb alphabet, conversing freely with some of the Saints, and had fully determined to be baptized that evening; therefore I expressed my desire to receive the ordinance of baptism, and was taken to the canal early on the morning of the 23d, and baptized in the name of the Father, Son, and Holy Ghost; and upon my head emerging from the water, I heard the voices of persons upon the towing path, and this was the first sound I had heard since my deprivation upon the island of Bermuda, in 1843. With my hearing came also my speech, and the first words that I uttered were, 'Thank the Lord, I can speak and hear again as well as any of you.' I scarcely need state my own surprise at the moment, but such it was, and it appears marvelous in my own eyes, not that God is possessed of such power, but that he should manifest it in my behalf. I have much cause to praise him and glorify his holy name, for in obedience to his divine command, I not only received the remission of my sins, which I esteem above all earthly blessings, but also the removal of my deafness and dumbness; and now I can hear as distinctly and speak as fluently as ever I did, although I have been deprived of both these faculties for upwards of five years, not being able to hear the loudest noise, nor to use my tongue in speech."

6. As the prophet said, (verses 9 and 10,) this generation is drunken with the false doctrines of Babylon, and stagger under the onerous weight of creeds which God never gave; and are carried about by every wind of doctrine, by the cunning craftiness of priests, who never tire with lying in wait to deceive. But, (verses 19 and 24,) the meek and the poor among men rejoice in the Lord when they hear the words of the book; and those who erred in spirit, come to understanding, while those who lament the degeneracy of Christianity, learn doctrine. So true is this, that Babel's priests have learned to avoid discussion with the Saints, and say, "That the only way to put down Mormonism, is to leave it alone."

FROM SYDNEY, NEW SOUTH WALES.

SYDNEY, December 11th, 1855.

MR. EDITOR,

DEAR SIR: With pleasure I take the liberty to announce to you the safe arrival of the ten Elders from Salt Lake City on Missions to these Islands. They left San Francisco the 21st of August, on board the *General Wood*, for Melbourne, Victoria colony, Australia; they arrived in Melbourne the 29th of November, after a very tedious passage of one hundred and four days. They are all in good health, and full of the spirit of their mission, and I feel to thank God that they have been blessed to arrive safely in our midst.

Elders Z. Snow, W. M. Wall, J. C. Witbeck left Melbourne in company with Elder Wm. Baxter, on the 2d, and arrived in Sydney on the 9th. Instantly, I took much pleasure in greeting them. They are all desirous to enter on their fields of labor. This morning we met in council when we took into consideration their appointments, and it was decided that Elders W. M. Wall, George W. Parish and L. R. Chaffin labor in the colony of New South Wales. Elders J. A. Kelting, A. P. Chesley, T. S. Johnson and James Phelps in the colony of Victoria, under the Presidency of Elder Wm. Baxter. Elder Z. Snow, J. C. Witbeck, and T. E. Fleming in the colony of South Australia. Elders Joseph Kelly, and M. P. Crandell to the Island of Tasmania. Elders A. G. Stewart and George Clark have not yet arrived; but I am looking for them every day, and when they arrive they will be appointed to New Zealand with Amasa Potter.

The prospects at present are cheering, and I have every reason to believe that a good work will yet be accomplished in these Colonies in connection with what has been done. As a general thing the Saints are rejoicing in the truth, and untidely exerting every effort to roll forth the word of God.

I am at the present time enjoying good health and spirits, and anxious to do all I can to build up the kingdom of our Father, and feel to ask an interest in your prayers. Please remember me in love to all the brethren, and accept the same yourself. Praying that the Lord will bless you in all your undertakings, I remain,

Your brother in the Gospel Covenant,

ABRAHAM P. DOWLER.

P. S. Elder John H. Said, from San Francisco, is laboring in the northeast section of New South Wales with much success, and has already been baptizing.

FROM FRANKTOWN, WASHO VALLEY, UTAH.

FRANKTOWN, February 23d, 1857.

ED. WESTERN STANDARD,

DEAR SIR: Having noticed in some of the columns of your valuable paper that you were anxious for a report from this part of the Territory occasionally, I as clerk of this Branch, gladly comply with your request to give you a brief sketch of the progress of affairs here.

There is no particular news that I am aware of which would interest you or your readers except it be the situation of this mission, which I feel happy in saying is good. All appear to enjoy the spirit of the Lord, and are trying as near as I may be allowed to judge to live the same. This Branch was organized in September last, by Elder O. Hyde, and since that time the brethren have had to secure their

winter supplies, build houses, fences, stables, &c., which has kept them tolerably busy, as the winter being rather more severe than common gave them but a small portion of time for labor, but for the last month the elements have ceased to rage with so much fury, consequently the spirit of industry and untiring perseverance for which this people are noted, begins to manifest itself with more than ordinary zeal, for every possible exertion is being made to plow, sow and fence all the land possible, without interfering with the various other requirements attendant upon a new settlement, which you no doubt are aware, are numerous. Nature has done considerable for us, however; the way of land, timber, grass and water, which abound in abundance, sufficient for all who may wish to immigrate to this place from other lands. We also have a splendid saw mill in successful operation, built by Elder O. Hyde, which aids materially in the onward progress of our new and enterprising settlement.

Perhaps a word would not be out of place as to the organization of this mission. In the first place we are divided into four distinct and separate Branches, with a President over each, then a High Council with their President to preside over the whole, we also have a Bishop and Counsellors; but I am pleased to say that up to this date their records are comparatively blank, which certainly proves that a spirit of union prevails to a great extent among this people. Also, by mutual agreement between the Presidents of the Branches, an exchange of missionaries is kept up, which keeps us advised of each other's welfare, at the same time giving the young Elders an opportunity of displaying their talent and preparing themselves for the work of the ministry.

Meetings are held in all the Branches regularly, which are punctually attended as far as I have been informed, by our people, and quite frequently by many of the citizens who are not of us, who behave themselves with becoming civility.

Probably it would not be uninteresting to you or some of your readers to hear a word from the mining operations this side of the mountains. As far as my knowledge extends, I believe they are not very flattering, yet there is about one hundred men employed in the mining district known as Gold Canyon, but what they are making I am unable to say, although I hear of nothing startling.

I add no more, but believe me to be your well-wisher for the onward progress of your valuable paper, and may it prosper in the defence of truth, until truth shall triumph and error fall, is the desire of your friend and brother in the new and everlasting covenant,

LEONARD WILKS.

REPORT OF MISSION.

WATSONVILLE, Feb'y 23d, 1857.

BRO. CANNON:—Hitherto the preaching of the Gospel has been an uphill business on my circuit. The distance to be traveled, great, and but for the whole-souled liberality of brothers Meader and Eli Whipple I could not have gone over it. I had almost despaired of accomplishing much on this mission until my last tour, when suddenly the way seemed to open up for nearly the whole route. I am opening new preaching places at various points, with very attentive though not large congregations. On yesterday I baptized five persons in the Pajaro river.

As a rebuke to all villifiers and calumniators of Utah and the society there, I will say, that a part of those baptized, and those most friendly to me, were immigrants for California who wintered at Salt Lake City, and received their first favorable impressions of Mormonism while there amidst its practical workings. The Methodist (North) society of this place have permitted me to preach in their chapel, which seemed sore to grieve the spirit of a "reacher" connected in some way, I believe, with "re-Advocate." He was canvassing for that paper, and, happening at Watsonville, attended my meeting; and, at its close, rose and said, "He would use his influence with his trustees against my having the chapel again; and fell into a declamation against polygamy, saying, that God never sanctioned, nor did the Bible countenance that order of marriage. When he had finished, I arose and invited him to a discussion of that subject, pledging myself to prove the facts to be directly the reverse; and that the best man named in the Bible was a polygamist, and that, when the Almighty sent his son, Jesus Christ, into the world, he chose a polygamist family through which to send him. Upon which he arose and said, he would take back what he had said in relation to polygamy, and recommended the good people of Watsonville to give me a "severe letting alone," as that was "the best way to put down Mormonism." I don't think that the Methodist brethren thank him for his officiousness. You know the result of such opposition. We have reason to believe that we are doing good when priests oppose.

Respectfully

C. W. WARE.

News from the Interior.

MURDER.—The *Sacramento Age* of Friday, contained by telegraph from Nevada, March 6th, the following dispatch: Last evening, about six o'clock, Isaac Rich a merchant of Alpha, was murdered while eating his supper in the back part of his store. Frank Alverson being in an adjoining building though, he heard a great proceed from Rich's store, and immediately went to the front door, but found it fastened by a heavy bolt being set against it. He immediately gave the alarm, burst open the door and found Rich with his head nearly chopped off and his brains scattered on the floor, supposed to have been done with a hatch which was lying on the floor. The assassin escaped at the back door and no clue as to the person committing the deed has been obtained. It is supposed that money was the object—Rich had several hundred dollars in his store, but the villain was not allowed time enough to find it. Taken all in all, it was one of the most daring acts ever known, the store being situated in the midst of town and not yet dark at the time. Rich was twenty-three years of age, a native of Prussia, Poland, where he has a father and mother dependent on him for support; he went to Alpha from San Francisco and engaged in the clothing business with limited means about eight months since.

FATAL ACCIDENT.—A terrible tragedy occurred in Baltimore, recently. A druggist filled a prescription ordered by Arnold, a German physician, for a child. The child took the medicine and died immediately. Arnold took the remainder of the medicine to the druggist and told him he had made a fatal mistake. The druggist persisted that the medicine was right, and to allow his confidence in his correctness to be lowered a portion himself. He was immediately attacked by horrible convulsions, and died in five minutes. The doctor, who merely tested the preparation and set it free, his mouth, was also attacked, and with difficulty saved. The affair occasioned great excitement. The druggist had mixed cyanure of potassium with lemon juice, developing enough prussic acid in the preparation to have killed three hundred people.

ROBBERY CHARGED.—The *Placer Press* says that on Monday night last, some Chinamen, at work on the Auburn Ravine turnpike road, were robbed by some of the rascals now ravaging the mountains. While they were in the act, a German came along, and sporting nearly their cabin with his cane, one of their number rushed out, pistol in hand, and requested the German would relieve himself of what loose change he had. He paid over \$20 and his watch. The last robber contained seven Chinamen, from which the robbers also obtained \$45. Across the ravine, within twelve rods, there were tents, and about twenty Chinamen, who were unharmed. On Tuesday evening, two of these rascals were hard pressed by the citizens of Cox's Ranch, and one of them, named John Austin, overtaken and arrested, who, we understand, has generously confessed his guilt. Justice Smith, of Gold Hill, committed Austin to jail, in default of \$1,000 bail. There were two up before Justice Houston on Monday, for like offenses, but there being no evidence against them, they were discharged.

ANOTHER HOMICIDE.—On Monday last, at Fig Oak Flat, a dispute arose about a mining claim between a German, named Herman H. Steinberg, and an American, named John Butler, which terminated in the former shooting the latter, causing his death, on the following day. Steinberg was examined before Justice McGhee, and remanded to the county jail to await his trial on the charge of murder. This makes the thirteenth man in confinement in the jail on the charge of murder—more, we believe, than has been within its walls, at one time, since the organization of the county.—*Seneca Den.*

JAIL DELIVERY.—Four persons escaped from the Marysville prison on Saturday night last, named Dominguez, Shelby, Trip and Morris. The former was under sentence of death for the murder of a lady; the second was serving out his term for counterfeiting; the young man Trip, charged with the killing of Mr. John Belte, a member of the police department. The latter was only returned to Marysville last week, having been recaptured in this city by officer Nugent.

FROM THE UPPER REGIONS.—Several of the gentlemen who visited Orville on the steamer *Gaule*, last Thursday, returned to this city yesterday, and reported the steamer made the trip from Orville to Marysville on Friday, in a little over three hours, and with perfect safety. It is now demonstrated to a dot that Feather river is navigable at least forty miles above its mouth, which is no longer one of the head of navigation. The Navigation Company think of running a steamer regularly to Orville, as soon as the necessary arrangements can be completed.—*Sacramento Bee.*

DREAPEL ACCIDENT.—The agent of the Pacific Express Company writes from Michigan Bluffs, Placer county, on Saturday, March 1st, that three men were instantly killed, another so much injured that he is not expected to recover, by the rushing of water into a tunnel from a shaft which they had tamped. As soon as the shaft was tapped, the water rushed out with irresistible force. One of the men is named Down, and has a family at the Bluffs.—*Marysville Inquirer.*

MINING ACCIDENTS.—On Thursday afternoon last, says the *Sacramento Age*, Mr. A. A. Holm was killed instantly by a slide in Bell's claims. Alpha; he leaves a young wife, having been married about five months since in Grass Valley. At the same afternoon, at Meador's Wells, Meador & Co.'s claims, at Frenchman's Bar, where four men were killed on one day last week, another man was killed by a slide in the bank.

A CRASH.—The Knight's Ferry correspondent of the *Stockton Argus*, March 4, says: The great flume has fallen! To-day, having completed the repairs of the main ditch, they were testing the strength of the flume by admitting a full volume of water. At about the hour of 4 p. m., the contractor was passing over it in apparent security, but had scarcely reached then opposite bank when it fell with a great crash.

MORE THEFTING.—On Tuesday night last, two horses, together with two saddles and bridles, were stolen from Mr. Jacob Gilbert, in the town of Petaluma. Robberies and horse stealing are becoming so frequent, that it will be necessary, says the *Journal*, published in that place, for the citizens to form a *Protective Association*, for the better protection of their property, and the apprehension and punishment of the offenders.

The Diggers from Bald Hills, Cottonwood, Horsetown, Buckeye, Churntown, French Gulch, Tower's, Whiskey Creek and this place, numbering four or five hundred strong, had a high dance in this town on Wednesday, March 4th. We are informed by a facetious friend that they were celebrating the inauguration of the Great Father—James Buchanan.—*Shasta Courier.*

Four men, Messrs. Jackson and his party, on their way to Nuncut Valley, a week or two ago, when upon the summit of the mountain, saw and shot a real lion. They state that it was as large as a male, had a long tail, with a large bunch on the end, and mane two feet long. They are all men of strict integrity, and it is without doubt a true story.—*Shasta Courier.*

ORVILLE STRANDED.—A dispatch from Orville, March 6th, the *Sacramento Union*, says: "The steamer *Gaule* arrived from Marysville this evening, at half-past 6 o'clock, and was welcomed with the greatest excitement and demonstration of satisfaction, by about 2000 people. The cannon is firing now. Great times here to-night."

BODY RECOVERED.—The body of General Sealer, reported last week as missing from near Gibsonsville, Sierra county, has been found, frozen to death. It was in a reclining position, leaning against a tree, with the snow some two feet in depth around it.

MURDER.—On the evening of the 6th inst., a man by the name of A. Noakes was murdered in his cabin, near the Tennessee saw mill, in El Dorado county. A person about there called Long John is suspected as the murderer; he has left the vicinity.

The Petaluma *Journal* has two carots, grown on the ranch of Mr. A. Pine, Greene Valley, one of whose measures is three feet and three inches in length; the other is of nearly the same dimensions.

ROBBERY.—A Chinaman was shot through the back and killed, near Angel's, on the 3d inst., by a party of Mexicans. The offenders had a being before Justice Lake, and were committed for trial.

POISONED.—The *Volcano Ledger* says a Mexican named Pablo Navarro, living with his family at that place, was poisoned on Wednesday last, by some unknown person. His life was despaired of.

Mr. Andrew Emory, whilst riding in the removal of a stump, five miles above Murphy's Camp, on the 3d inst., was caught by a root thereof in the hand which dashed his brains out against a rock.

KILLED.—Mr. George Wilcox, formerly of Ohio, was killed on Monday last at Young's Hill, Yuba county, by the caving of a tunnel in which he was mining.

The rains which have been prevailing during the month of February, have given way to the mild temperature of spring.—*Shasta Republican.*

POTRIE BORN THROAT.—This epidemic is said to be prevailing with fatal effect about Forest City.

TARIFF.—The Independence *Belge* says that the French Government has determined to abandon Tahiti, finding that it costs much and produces nothing; but, on the other hand, it is seriously coupled with the creation of the thirty-fourth colony, New Caledonia. The island is rich and the climate is healthy, and is appropriated to receive a portion of the French colony of Guiana. A permanent garrison of seven hundred or eight hundred men is to be established there. The French Government is likewise much coupled with the development of the colony of Senegal. An expedition has been sent from Algiers to ascertain the practicability of establishing a communication between those two colonies by land.

COMMERCIAL.

FRIDAY EVENING, March 6, 1857.

FLOUR.—The transactions sum up 2900 sacks Domestic brands, at \$14 50 @ \$15 for Superfine; Extra City brands, at \$16; 80 bbls. Richmond Flour, a recent importation, at \$17. Light sales of bran at \$5.

GRAIN.—The market is very quiet. No sales of either Wheat or Barley are reported. 160 bags Oats sold at \$3 70; 50 do. choice Seed, at 4 1/2c. PROVISIONS.—Sales of 91 firkins Hope's Butter, at 35c.; 75 tierces Hams, in brine, at 15c.; 80,000 lbs. Extra Clear Bacon, at 17 1/2c.; 50 bbls. Chicago Mess Beef, at \$12 50; a variety of Hams, Lard and new Butter, sold on private terms.

GROCERIES.—Sales of 130 cases Imperial Tea, 1b caddies, 100 do. do. do. at 40c.; 100 mats China Sugar, at 12 1/2c. CANDLES.—200 boxes ordinary Candles, sold at 25c.; 400 do. Train's at 25 1/2c.; 100 do. Mitchell's, at 25c.

WINE.—250 cases ordinary Bordeaux Claret, sold at \$4 10. OIL.—500 cases Betsu Olive, sold at \$4 35; 100 cases Bac galapi, at \$4 50.

SALES AT AUCTION.

30 boxes French Candles, sold at 82c.; 20 bbls. Crushed Sugar, at 14 1/2c.; 300 chests Oolong Tea, in bulk, at 25c.; 40 kegs Lard, at 14 1/2c.; 15 bales (400 reams) Cigarette Paper, "El Venado," at 17 1/2c.; 7 bales Havana Tobacco, at 37 1/2c.; 400 gross Partigier's round wood Matches, in tin cases, at 80 @ 85c.; 48 cases London Dock Cognac Brandy, sold at \$4.

SATURDAY EVENING, March 7, 1857.

FLOUR.—200 sacks Superfine Domestic, sold at \$14 50; Jobbing sales of 100 sacks Commercial Mills Superfine; 100 do. Napa City; 100 do. Boston's sold at \$16; 150 Fowler's Self-rising, at \$16.

WHEAT.—365 sacks choice sold at \$4 75, and 155 do. prime at \$4 50. BARLEY.—150 sacks choice, sold at 2 1/2c., and 1000 do. on private terms.

OATS.—225 sacks, prime, sold at 8 1/2c. POTATOES.—511 sacks, in four lots, sold at prices ranging from 2 @ 2 1/2c., according to quality. HAY.—15 tons choice sold at \$25.

RICE.—25 barrels Carolina, sold at 8c. per lb. LARD.—125 cases outside brands in 100 lbs. tins, and 100 kegs Leaf Lard, sold on private terms; 25 cases 100 lbs. tins outside brands at 23 1/2c. per lb.

BUTTER.—25 firkins choice Eastern, sold at 31c. PROVISIONS.—Sales of about 60,000 lbs. Oregon Hams, Bacon and Shoulders at 17c. per lb. for the Bacon and Hams, and 12c. for the Shoulders.

BRANDY.—50 casks American, sold at 61c.; 75 do. do. at 60c., and 50 do. Mixed Brandy, at \$1 12 1/2.

AUCTION SALES.

CANDLES.—425 boxes Adamantine dam. brought from 21 1/2c. @ 22c. per lb. MATCHES.—50,000 gross in round wood in tin boxes brought 79 to 80c.

GIN.—23 pipes Holland Gin below proof sold at 41c. @ 42c. WOODEN WARE.—200 dozen 3-hoop Pails not in order sold at \$2 75.

MONDAY EVENING, March 9.

FLOUR.—Transactions to day sum up only 225 bbls Domestic brands, in jobbing lots; 400 sacks Domestic sold at \$12 50; 200 do. Commercial at \$14; 200 do. Self-rising, and 100 do. Licks at \$15; 20 bbls. Richmond Flour sold at \$17 50.

MEAL AND BRAN.—Sales of 100 bbls. sweet Eastern Corn Meal at \$9; 50 do. do. at \$8 75; 170 bbls. do. do. at \$4 50; light sales of Bran at \$85 per ton.

WHEAT.—Sales of 572 bags, in two lots, 200 at 4 1/2c., 372 on private terms. BARLEY.—2190 bags sold at 2 1/2c.; 60 do. choice sold at 3c.

OATS.—425 bags sold at 8 1/2c. MALT.—20000 lbs sold at 4 1/2c. BEANS.—60 bags California Bayos sold at 54c. POTATOES.—375 bags sold in lot at 2 @ 2 1/2c.

BUTTER.—30 firkins new choice sold at 29c. CANNED GOODS.—50 cases Green Tea sold at \$6; 50 boxes assorted Pie Fruits at \$4 50.

TEAS.—30,000 lbs Imperial and Gunpowder Teas, 1b caddies, sold at 42c. COFFEE.—30,000 lbs Manila, sold at 15c.

APPLES.—60 half bbls. Dried Apples sold at 12 1/2c. RICE.—2,200 mats China at 6 1/2c.; 700 do. do. at 7c. SUGAR.—Sales of 200,000 lbs Manila at \$9 70; 60,000 do. do. at 10c.; 100,000 lbs Batavia, New York, do. do. at 10c.; 14,62,000 do. do. at 10c.; 20,000 do. No. 16, at 11 1/2c.; all the foregoing for refining purposes. For consumption there was sold 100,000 lbs Manila at 10c.

CANDLES.—200 boxes Phoenix Adamantines sold at 25c. BRANDY.—50 octaves New York Brandy, 25 per cent above proof, sold at 61c.

WHISKY.—50 bbls American, high proof, sold at 43c.; 40 do. do. low, at 45c. ALCOHOL.—50 bbls New York sold at 90c.

CLARET.—250 cases ordinary Bordeaux sold at \$3 10.

TUESDAY EVENING, March 10.

FLOUR.—The market for Flour is evidently receding fast. Lots have been offered, but no purchasers found at \$11 and \$12 for superfine.

GRAIN.—The market for Wheat is very dull. It is said that as low as 3 1/2c. has been paid, which is a heavy tumble in prices. Barley is quiet; 2500 bags sold yesterday at \$2 6 1/2c. Nothing doing in Oats or Corn.

PRODUCE.—Sales of 700 bags Potatoes at 2 1/2c.; 300 bags California mixed Beans at 4 1/2c.

PROVISIONS.—22 tierces Hams, in brine, sold at 14 1/2c.; 75 do. do. at 15c.; 100 firkins New Butter at 31c.; 2090 lbs. Eastern Cheese at 14c.

GROCERIES.—150 boxes Imperial and Gunpowder Teas, 1b-caddies, at 44c.; 1000 mats China Rice at 7 1/2c.; 700 bags Rio Coffee at 14c.; 100,000 lbs Manila Sugar sold at 10 1/2c.; 14,800 lbs. China Sugar at 12 1/2c.; 200 mats do. at 12 1/2c.; 20 bbls. Crushed at 17c.

CANDLES.—400 boxes Grant's Candles at 26c.; 400 do. Staten Island do. at 26 1/2c.

LIQUORS.—50 bbls. high-proof Whisky sold at 43c.; 25 bbls. New York Alcohol sold at 90c.; 25 bbls. New York pure Spirits at 63 1/2c.; 5 pipes do. do. at 60c.

WINE.—100 cases ordinary Bordeaux sold at \$3 10.

NAILS.—Sales of 500 kegs assorted at 4 1/2c. cash; 150 do. at 4 1/2c.; 100 do. at 4 1/2c.

DRY GOODS.—50 bolts No. 1 Cotton Check at 26c.

LUMBER

From the Denver News.
GOVERNOR'S MESSAGE:
 PRESENTED TO THE LEGISLATIVE ASSEMBLY OF
 THE TERRITORY OF UTAH, DECEMBER 18, 1886.

To the Honorable the Council and
 House of Representatives of Utah Territory.
 GENTLEMEN:

It is with pleasure that I embrace the opportunity again afforded to present for your consideration those matters of interest which pertain to the growth, prosperity, advancement and well being of our young Territory.

Through the blessings of an Allwise Providence we have been favored with peace, quietness, general health and a fair portion of the bounties of the earth, partially compensating for the losses of crops and stock of the previous year.

Let our gratitude and praise be given unto the Lord of Hosts for these mercies and favors, and with them may wisdom and understanding continue to flow unto us.

In accordance with acts of the Legislative Assembly a Constitution was formed and adopted, the census taken, and delegates chosen to present our application to Congress for admission into the Union as a Sovereign and Independent State. Recent advice from our delegates show that our application has not been presented, owing to the intolerance evinced by the predominant party in the House of Representatives.

The enumeration of the inhabitants showed a population of near 77,000 in this Territory, and it is presumed that the addition to our numbers, since that was taken, would amount to about twenty thousand. This gives an aggregate equal to or exceeding the ratio of representation for Congressmen, removing every objection, if any were made, to our admission, on the score of insufficient population.

The financial condition of the Territory being sound, but little need be said on that subject.—The accompanying reports of the Auditor of Public Accounts and Treasurer, however, show the small balance of three hundred dollars and eighty eight cents against the Territory, if the assessments were all collected; Auditor's warrants in circulation amounting to \$6032.38; a lessened revenue for the current year of \$3348.39, owing, it is presumed, to the losses of crops and cattle, and to less than the usual amount of merchandise in market. I do not consider any increase of the 1/2 per cent, necessary, believing that, with the usual degree of prosperity, will produce sufficient for all needed purposes.

The following appropriations have not been drawn from the treasury.—
 Am't approp'd for State House arrangements, \$15678.92
 " " establishing boundary lines, 11318.00
 " " educational purposes, 2500.00
 " " military school, 1000.00

It is desirable that the Legislative Assembly lend its pecuniary aid, only for the accomplishment of those objects manifestly and immediately conducive to the public interest; among which construction of roads and bridges, the promotion of the cause of education, domestic productions and manufactures, the public defence and the usual expenses attending the administration of Government, which last mentioned are principally defrayed by the General Government, in consideration of our still remaining in a Territorial organization.

The annual State Fair, or Exhibition of Home Productions and Manufactures, was held in Great Salt Lake City on first three days of October last, and displayed a commendable interest on the part of the people in supplying our wants with articles of fruit, vegetables, cereals, stock and manufactured articles brought into competition, not so much for the prize offered, as to gratify a laudable ambition to excel and bear the palm of superior merit and excellence. This is a harmless ambition, and worthy of still further encouragement. Policy, as well as interest, dictates that we, as a people, should rely more upon home productions for our consumption.

For the advancement and progress of our Territory, we should enact such laws as are necessary for her benefit, the development of her resources and most conducive to her interest, regardless of what other States or Territories may have seen proper to adopt. The dissimilarity of existing circumstances might make theirs a bad example or precedent for us to follow, though beneficial to them. To call from the experience and history of the past, for the benefit of the future, seems wisdom, and so it is, so far as applicable to our condition; when it is not, it betrays a lack of forecast and penetration which disqualifies and renders inconsistent those who shelter beneath the shades of precedents. To review the laws, alter and amend where necessary, and adapt them to the present wants of the people, seems to attend the duties of Legislation in this age of progression and reform.

Owing to the absence and supposed death of the Secretary, Mr. Almon W. Babbitt, and there being no probability of an appointee of the General Government arriving here before another year, I supplied the place by the appointment to that office of Wm. H. Hooper, Esq. as Secretary pro tem.

The peace of the Territory has remained uninterrupted during the year, except by a few Indians who commenced hostilities in Utah county in the early part of March, which, though soon suppressed, caused the death of seven persons, mostly herdsmen, and the loss

of a large amount of stock. The depredatory Indians escaped, and have since returned to their usual haunts, except the hostile chief who has fled to the Moquis for shelter. A suitable degree of care should be exercised to provide the Territory with arms, supplies of camp equipment and ammunition, to be kept in store for emergencies of a similar nature.

In conclusion, permit me to add that, while we congratulate ourselves upon the peace, union and prosperity which so eminently attend our efforts, we continually invoke Him who rules in the affairs of men, for wisdom to enable us to perform the duties devolved upon us with ability before Him and fidelity to our constituents.
 BRIGHAM YOUNG.
 UTAH TERRITORY, EXECUTIVE DEPARTMENT,
 Dec. 8, 1886.

Old English Manners and Customs.

LET us consider a little of the domestic economy of our forefathers (remarks Mr. Tite), and see if the fancies in which some writers have indulged about the hospitable plenty and comfort that always reigned in the houses of the worshipped of the land are warranted by the facts of the case.

The roast beef of old England "the very fame of whose name has grown into our being," was positively unheard of. The only use that beef was of, was undoubtedly to salt and boil; bread was a great luxury, not in common use even by the nobles; and as to nut-brown ale, what could it have been before the time of Henry VII., when hops were first introduced into this country? The records of the Percy family, in the time of Henry VII., show the extreme coarseness of the mode of living; and an extract or two from the household book of that family will give a better idea of how the most famous noble of the time lived, than any thing else I know of.

The permanent household numbered 166 persons, and the average of guests was fifty; and the whole of the washing for these 216 persons was for one year 40s. (a sum probably equal to £40 in the present day,) most of which was for the chapel linen. From Midsummer to Michaelmas was the only time they indulged in fresh meat; and the instructions say, "My lord has on his table, for breakfast, at seven in the morning, a quart of beer and wine, two pieces of salt fish, six red herrings, four white ones; and, on flesh days, half a chine of beef or mutton boiled." At dinner, men ranking as knights had a table cloth, which was washed once a month; and as they had no napkins, and the fingers were extensively used in feeding, this portion at least of their linen must have been in a delightful condition. Until the thirteenth century, straw was the bed of kings; and before that the king and his family slept in the same chamber. The first change was to throw a coverlet over the sleeper—then another was used, and the persons undressed, then linen was substituted for blankets. Beatrice says she would "as lief sleep in the woolen;" which shows, I think, that such a thing was done, even in Shakespeare's time. The use of nothing but coarse dirty woolen next the skin, seldom changed, and the heavy, exciting nature of the highly-salted food on which all lived, of course tended to produce those diseases for which hospitals were founded in this city, as in most others.—*The London Builder.*

CORN IN THE EAR.—A very intelligent Irishman tells the following incident of his first experience in America:

"I came to this country years ago, and as soon as I arrived hired myself to a gentleman who farmed a few acres. He showed me over the premises, the stable, cows, and where the corn, hay, oats, etc., were kept, and then sent me in to get my supper. After supper he said to me, 'James, you may feed the cow, and give her corn in the ear.' I went out and walked about thinking, What could he mean? I scratched my head, then resolved I would inquire again; so I went into the library where master was writing very busily, and he answered without looking up, 'I thought I told you to give the cow some corn in the ear.' I went out more puzzled than ever. What sort of animal must this Yankee cow be? I examined her mouth and ears. The teeth were good, and the ears like those of kine in the old country. Dripping with perspiration, I entered my master's presence once more. 'Please, sir, you bid me give the cow some corn in the ear, but didn't you mean in the mouth?' He looked at me a moment, and then burst into such a convulsion of laughter, that I made for the stables as fast as my feet could carry me, thinking I was the servant of a crazy man."

BESSEMERIAN IRON.—By Bessemer's simple invention of introducing a stream of atmospheric air in superheated of the puddling process, which is conducted by men nearly naked, on account of their broiling position, and looking like demons, millions of pounds sterling will be annually saved to this country. The cost per ton of bar iron will be reduced from £8. 10s. to £6, and of steel from £20 to £8. No less than two tons of coal and a half ton of limestone are at present used in making a ton of pig iron. The manufacturer of 500,000 tons of pig iron requires no less than the enormous quantity of a million tons of coal and a quarter of a million tons of lime.—*English Paper.*

Life Saved by a Game of Billiards.

AN ANECDOTE WHICH PROVES THAT MONEY OWNS WILLIAMS "ONE."

AMONG the many arts that stands indebted to the game of billiards for favors, either direct or collateral, the art of music must be most clearly included. It is well known that Mozart derived some of his happiest inspirations from the curves and devious wanderings of the balls around the board; often would he drop the cue to seize his pen and score down some passage which the curious association of dissimilar ideas had suggested. The baton and the bridge were equally familiar to his scientific hand; and he was not less at home in "leading off" for the game than in leading an orchestra through one of his most difficult and exquisite symphonies.

But it is not of this peculiar indebtedness we set out to speak. We now, for the first time, state the fact that a game of billiards saved the life of one of the most distinguished composers of the century and country. We have the story from the lips of the party rescued—M. Vincent Wallace—whom we were fortunate enough to meet a few evenings ago in that lounge of all the distinguished men of our city, the saloons recently opened by Mr. Michael Phelan, in Broadway.

Mr. Wallace, it appears, was returning from one of his European triumphs and had resolved to take passage in the *Arctic*, on the voyage which resulted in the loss of that ill-fated ship. He had his trunks packed and the carriage ordered round to the door of his hotel in Liverpool, when a friend of his, whom he had beaten at billiards the night before, asked him to give another trial to their relative prowess. "It's not so late, Wallace, as you think," he urged; "it is now only half after eleven by me, and tide will not serve till one. Give me a chance to redeem my billiard reputation before you return to America."

The complaisant composer assented; he must be very busy indeed, when such a challenge would not find him ready. The interest of the game soon absorbed them both; and when the waiter at last came in to ask should Mr. W.'s trunks be unpacked from the carriage, as the *Arctic* had already gone, he found them both hard at work in the middle of a carom game, which Wallace declared he would not leave unfinished to save his life.

Strange to say—the words thus carelessly uttered had a significance which he little imagined; if he had left the carom game unfinished, beyond doubt the dark waters of the Atlantic would have long since closed

"In solemn silence, dark and drear,
 Above the minstrel's mouldering form."

COAL.—The Boston *Traveller* recently published an interesting article on the coal interests of the United States. Among other particulars, it is stated that although England owes all her greatness as the most wealthy commercial and manufacturing nation in the world to her coal mines, which lie at the foundation of all her developed resources of the country, yet it required a long period of time to bring coal into use; and the stimulus of necessity, when forests could no longer supply fuel, only at last and by a slow progress effected the works. Coal was first used in England about six hundred years ago, and was then for a long time confined to the blacksmith and the lime burner. Only the layers near the surface, and in coal fields adjacent to rivers or seas, were at first opened; but as the demand increased, the miners gradually dug more deeply into the bowels of the earth. When the mines became deep, great trouble was found from water, and it was not till the steam engine came to their aid that the miners fully mastered this difficulty. The prejudices of the people against the use of coal, on its first introduction, were very great, and they were increased by their lack of knowledge in regard to the necessary ventilation and removal of smoke and foul air. A citizen of London was once tried and executed for burning coal in opposition to a stringent law passed in respect to the subject; and even long after such intolerance as this had passed away, coal was excluded from good society. Turf or peat is still employed as fuel in Ireland and in the Highlands of Scotland, but in all England coal has entirely superseded all other fuel.

A FRENCH STEAMER BURNED BY EYEL.—The French steam packet *La France*, during the month of October, was burnt up in Bahia harbor. Frenchmen are acute in chemistry, but sometimes overdo a work, as will be seen below. Either, in lieu of steam, as an auxiliary to coal—an invention of M. Twombly—has been in use in the French navy for some time past—and in successful use, it is said. The reason for employing ether in aid of steam, is because its boiling point is very low, viz. 98; but it appears to have been forgotten, in sending a vessel with ether to Brazil, that she would have to pass through a temperature much higher, even in the shade, than the boiling point to this inflammable liquid and therefore it could not exist in the ordinary stowage tanks. The result of this want of foresight was, that ether, floating about in a state of vapor, caught fire, burned a fine ship, and destroyed much property. It was most providential that the accident occurred in a harbor. At sea it would have been truly an awful occurrence.

Beware: Of whom you speak. To whom you speak. And how, and when, and where.

SAGACITY OF DOGS.—Among many curious yet well authenticated anecdotes, illustrating the wonderful sagacity or reasoning powers of the canine race the following deserves a place:

A large Newfoundland dog belonged to the captain of a ship engaged in the trade between Nova Scotia and Greenock. On one occasion, the captain brought from Halifax a beautiful cat, which formed a particular acquaintance with Rover; and these two animals of such different natures were almost inseparable during the passage. On arriving at Greenock, the cat was presented by the captain to a lady of his acquaintance, who resided nearly half a mile from the quay, in whose family she remained for several weeks, and was occasionally visited by her friend and fellow-passenger, Rover, who seemed not a little displeased at the separation which had taken place between them. On the day, however, when the ship was to leave the port for another voyage, the usual bustle on board gave Rover a hint of what was going on, and he decided on his course of conduct without delay. He jumped on shore, made his last visit to puss, seized her in his teeth, much to her astonishment, and carried her through the streets to the quay, just as the ship was about hauling off. He made a spring, cleared the gunwale, and fairly shipped his feline friend in good order and well-conditioned, in and upon the good ship *Nancy*, of Greenock; and then ran to his master, wagging his tail, as if entreating that she might remain on board.

EGYPTIAN NEWSPAPER.—A new paper, which is especially designed to suit the wants of the people of Syria and Egypt, was commenced in March, and bears the name of *Misrat al-Akhal*, or "Mirror of the People," and is issued weekly. The editor is Mr. Churchill, an Englishman assisted by a native, well read in Arabic literature. For the time, the circulation must be extremely limited, from the paucity of those who are able to read. But every number will be in school and the schoolmaster, increasing the number of readers and subscribers, since the Arabs spend their evenings in re-union at each other's houses, where the villagers collect till the house is full, and sitting upon the floor, listen delightedly till midnight to the news and the stories which any one might be able to relate. The Arabic paper will become the story-teller and news-monger, and thus the educator of the race. It is to be hoped that soon the Porte will tolerate other papers in the same language.

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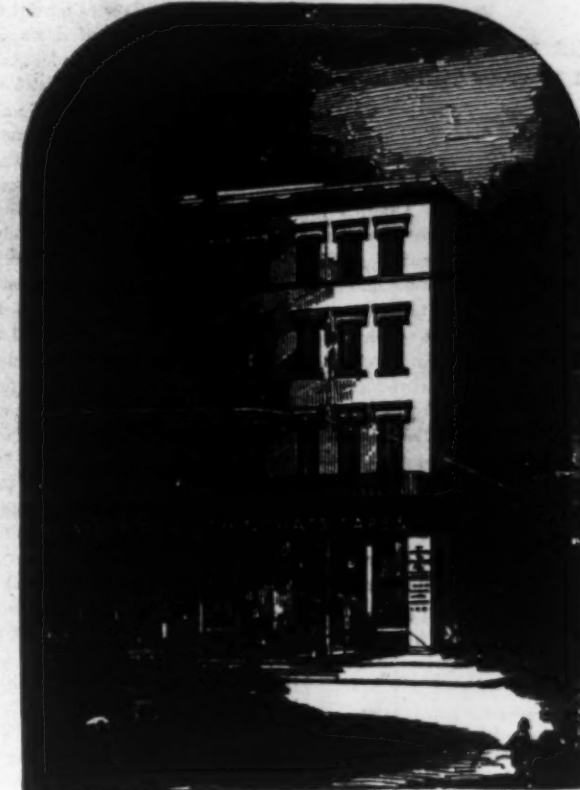
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